

# Clarifying the Mistake in Shaykh Rabee's weakening of the Athar of Ibn 'Umar

*(may Allaah be pleased with him)*

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## Clarifying the Mistake in *Shaykh Rabee's* weakening of the Athar of Ibn 'Umar

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَكَسْتَعِينُهُ وَكَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

أَمَّا بَعْدُ؛

Indeed I struck my attention into the research of Shaykh Rabee' which came by the title **"The defence of the Rightly Guided Khaleefah, Uthmaan"**.

That which was mentioned in it from the declaring of the narration of Ibn 'Umar as being weak frightened me and also what was contained in it of its distantness from the way of the Imams of hadeeth and 'Ilal in weakening and defecting, with that which delights the ears of the people of desires to endeavor in declaring the narrations of trustworthy narrators as being weak without any proof. This is a path that Shaykh Rabee' (May Allah preserve him) is not pleased with for the prophetic Sunnah and its men at all, but the defence of the mistakes that have occurred from those Maftooneen has led to this mistake, and the Shaykh (May Allah preserve him) is dear and great (in status) with us, but the truth is more precious than him and greater.

Which is the matter that made me place some comments upon it hastily with the lack of references and sources, till it reached forty pages. Then some virtuous brothers requested the distribution of it, hence I approved of it so that perhaps the benefit becomes widespread, in hope of reaching the reward of Allah by giving insight to the people regarding what has occurred in that research from the errors and distantness from the path of the Imaams of Naqd (criticism).

I say whilst seeking refuge with Allah.

**Chain study of the narration of Ibn 'Umar (May Allah be pleased with both of them).**

As for the narration of the great companion Abdullah Ibn 'Umar then it has been narrated by:

Al Imaam Wakee' (May Allah have mercy on him) in his book as in 'Al-Fath' of Ibn Rajab (6/205) by way of Hishaam Ibn Al Ghaaz he said: I asked Naafi' about the Athaan on the day of Jumu'ah? So he said: (It's an) innovation and every innovation is misguidance, even if the people see it to be good!

**Wakee'** is: The son of Ibn Al-Jarraah Ibn Muleeh Ar-Ruaasee, Abu Sufyaan Al-Koofee. The known, well memorized and trustworthy Imam; and he has been followed up by Shabaabah Ibn Sawwar who is a Thiqah as will come.

**Hishaam Ibn Al-Ghaaz** is: Ibn Rabee'ah Al Jurashee, Abu Abdillah – and it is said: Abul-Abbaas Ash-Shaami Ad-Dimashqee. (He is) a resident of Baghdad and is trustworthy – this is the reality as its clarification will come by the will of Allah.

**Naafi'** is: Abu Abdillah Al-Madane; The manumitted slave of Ibn 'Umar. He is a Faqeeh, trustworthy, firm, well known and from the most established of people in regards to Ibn 'Umar (May Allah be pleased with both of them).

So this chain is authentic and its men are trustworthy. It is uniformly-connected by way of making clear the form in which it was narrated, and this is from the highest it can be in authenticity within the chains.

Wakee' – has also – and Shabaabah narrated this narration from Hishaam Ibn Al-Ghaaz as summarized and fragmented. Fragmentation or summarization of the hadeeth is that which many of the scholars traversed upon and Bukhaari has frequently (done so) in his 'Saheeh'.

Al Imaam Al-Haafith Ibn Abee Shaybah (May Allah have mercy on him) has narrated **the first half** (of the Athar) from Wakee' in his Musannaf (5483) whereby he said: "Wakee' narrated to us that he said: Hishaam Ibn Al-Ghaaz narrated to us that he said: I asked Naafi', the slave of Ibn Umar, about the first Athaan on the day of Jumu'ah? So he said: Ibn Umar said: **(It's) an innovation**".

Ishaaq Ibn Ibraaheem – and he is a Thiqah – narrated **the second half** from Wakee'. The Imam Muhammad Ibn Nasr Al-Marwazee narrated it in "As Sunnah" (67) where he said: "Ishaaq narrated to us that he said: Wakee' narrated to us from Hishaam Ibn Al-Ghaaz that he heard Naafi' say: Ibn Umar said: **Every innovation is misguidance even if the people perceive it to be good.**"

Verily Shabaabah Ibn Sawwaar followed up Wakee' in his narration from Hishaam Ibn Al-Ghaaz:

Ibn Abee Shaybah narrated **the first half** (of the Athar) from Shabaabah (5479) whereby he said: "Shabaabah narrated to us that he said: Hishaam Ibn Al-Ghaaz narrated to us from Naafi' from Ibn Umar that he said: The first Athaan on the day of Jumu'ah is **an innovation**".

**The second half** by way of Shabaabah has been reported by Al-Laalakae in "Sharh Usool Al-I'tiqaad" (1/134) and by Al-Bayhaqee in his "Al-Madkhal" (139), both of them from the path of

Muhammad Ibn 'Ubaydillah Al-Munaadee that he said: "Shabaabah narrated to us that he said: Hishaam Ibn Al-Ghaaz narrated to us from Naafi' From Ibn 'Umar that he said: **"Every innovation is misguidance even if the people perceive it to be good."**

It becomes clear in regards to what has been preceded from these authentic routes the ascription of the ruling of this Athaan to being "an innovation and every innovation is misguidance even if the people see it to be good" to being from the saying of Ibn 'Umar (May Allah be pleased with both of them) and that it isn't in any way from the saying of Naafi'.

This narration has been affirmed by:

**1. Al-Imaam Al-Mujaddid Muqbil Ibn Haadee Al-Waadi'ee** in "Qurratul 'Ayn fee Ajwibat Qaa'id Al-'Alaabee Wa Saahibil Adeen" (78) – and in other than it – he said: "...And 'Abdullah Ibn 'Umar used to reject it and say: "It is an innovation" as in the Musannaf of Ibn Abee Shaybah."

**2. Al-'Allaamah Muhammad Alee Al-Ethioopee** whereby he confirmed this athar in "Thakheerah Al-'Uqbaa" (16/186-187) whereby he said: and it has been affirmed in that which has preceded that what Uthmaan (May Allah be pleased with him) added from the Athaan is not a place of consensus, for its rejection has been affirmed from Ibn Umaar and other than him, hence that which the speech of Ibn Al-Munthir contains from the claiming of the Ummah's agreement upon it is not correct!

**3. Al-'Allaamah 'Abdul-Muhsin Al-'Abbaad** (May Allah grant him success) authenticated it with this chain as in the compilation of his works (7/458) where he said: "Al-Imam Muhammad Ibn Nasr Al-Marwazi narrated in "Kitaab As-Sunnah" with an authentic chain from Ibn Umar that he (May Allah be pleased with both of them) said "Every innovation is misguidance even if the people see it to be good".

This is clear and isn't in need of delving into, and with this the claim of the relayed consensus is dropped with that which suffices us from debating the one who accuses the one saying what this narration of the great companion necessitates, of insulting the rightly guided khaleefah Uthman (May Allah be pleased with him).

It (also) spares us the debate with the one arguing in regards to directing the word bid'ah to its linguistic meaning by the explanation of Ibn 'Umar himself and all praise is to Allah.

## **Debating the claim of Ash-Shaykh Rabee' (May Allah grant him success)**

Shaykh Rabee' said in his previously mentioned article while critiquing the speech of our brother Ali Al-'Afaree in which he authenticated the narration of Ibn 'Umar (May Allah be pleased with both of them) and he said according to that which it showed.

**“The commentary:**

**Firstly: Indeed the statements in regards to the first Athaan that it is an innovation revolve around Hishaam Ibn Al Ghaaz and he is:**

### **1. Not described with memory and precision**

Even if some of the people of Hadeeth have unrestrictedly said that he is a Thiqah (trustworthy). They are Yahya Ibn Ma'een, Duhaym and Muhammad Ibn 'Abdillah Ibn 'Ammar; what is correct is that he is Saalih as Imaam Ahmad said, and Ibn Ma'een has another statement in regards to him until he said about him: laa Ba'sa bihee (there is no problem with him) and from here Ath-Thahabee said in regards to him that he is Saduuq.

(As for) the statement of Al-Haafith Ibn Hajar in regards to him that he is Trustworthy, then it requires (further) investigation.

**The likes of him if he stands alone (in narrating a narration) then his narration isn't said to be Saheeh or Hasan.”**

That which Ash-Shaykh Rabee' (May Allah grant him success) has gone towards from judging the narration of Ibn Umar to being Munkar while concentrating on weakening Hishaam Ibn Al-Ghaaz is more deserved of being said to it **“requires (further) considering”** and the clarification of this comes in different perspectives.



## The First Perspective

That those who have declared Ibn Al-Ghaaz to be trustworthy are the amount of the Imams of Hadeeth, and it would have been befitting upon Shaykh Rabee' that before he ruled with this harsh ruling upon Hishaam ibn Al Ghaaz – which exceeds to his narrations from the Sunan and the Aathaar – that he completely gathers the speech of the Imaams of Naqd (critique) both in terms of their disparagement and appraisal then judging his narrations with that which the principles of this field necessitate.

As for taking some parts of their speech, and leaving other than it from there statements – which in reality is almost double what he mentioned – then it is from that which contradicts justice and fairness in ruling upon the narrators.

Whereby he didn't mention (May Allah forgives us and him) from the statements of the earlier scholars that considered him trustworthy except three.

So he said: **“...Even if some of the Imaams of hadeeth unrestrictedly said that he was a Thiqah, and they are Yahyaa Ibn Ma'een, Duhaym and Muhammad Ibn 'Abdillah Ibn 'Ammar.”**

Then onwards he did not take into consideration this declaration of trustworthiness and said: **“...what is correct is that he is Saalih as Imaam Ahmad said, and Ibn Ma'een has another statement in regards to him until he said about him: Laa Ba'sa bihee (there is no problem with him) and from here Ath-Thahabee said in regards to him that he is Saduq.”**

Ash-Shaykh Rabee' (May Allah grant him success) came to the conclusion of that which Al-Haafith Ibn Hajr reached after a precise investigation into the speech of the scholars, so he said: **“...(As for) the statement of Al-Haafith Ibn Hajr in regards to him that he is Trustworthy, then it requires (further) investigation.”**

There is no doubt in the distantness of this statement from the correct path, as the nullifying of it will come in detail.

(This is) the matter which causes the judgment upon a narrator in contradiction to his actual condition, hence a clear mistake will result from it in regards to judging the narration (itself), as has occurred with Shaykh Rabee' and Allah's aid is sought.

We will bring forth for the reader that which will please his eyes and settle his heart therein from the declaration of the Imaams that Hishaam Ibn Al-Ghaaz is trustworthy. Also in nullifying what Shaykh Rabee' (May Allah grant him success) grabbed onto from the statements of the Imaams in

regards to weakening him and other than that which he mentioned, to which no doubt will be left in his refutation.

### **The statements of the Imaams of Hadeeth in declaring Hishaam Ibn Al Ghaaz trustworthy**

#### **1. Al-Imaam Ya'qoub Ibn Sufyaan Al-Fasawee:**

He said in Al-Ma'rifa wat-ta'reekh (pg.272): "Ibn Jaabir is trustworthy and Hishaam (meaning Ibn Al-Ghaaz) is trustworthy."

#### **2. Al-Imaam Abu Haatim Ar-Raazi:**

His son Al-Imaam Ibn Abee Haatim said in the Biography of 'Umar Ibn 'Amr ibn Abdul-Ahmoosee: "I heard him (meaning his father) say there is no problem with him he is Saalihul Hadeeth he is from the **trustworthy ones from Himsee's** in the level of 'Utbah Ibn Abee Hakeem and Hishaam Ibn Al-Ghaaz." (Al-Jarh Wa T'adeel (6/128))

#### **3. Al-Imam Ibn Ma'een:**

1. Ishaq Ibn Mansoor said from Yahya Ibn Maeen: "Trustworthy" (meaning Hishaam Ibn Al-Ghaaz). (Al-Jarh Wa T'adeel (9/67))
2. Ibn Mahraz said from Yahya Ibn Ma'een: "Trustworthy". (From) His narration from Ibn Ma'een as in the footnotes of Tahtheeb Al-Kamaal (Biography No.412)
3. As for the narration of Ad-Dawree then its mentioning will come by the will of Allah, and also the clarification of its correspondence with the narrations of other than him from Ibn Ma'een.

#### **4. Al-Imaam Abdurrahman Ibn Ibraheem Duhaym:**

Uthman Ibn Sa'eed Ad-Daarimee relayed Duhaym's statement in regards to Hishaam Ibn Al-Ghaaz: "Trustworthy" (Tahtheeb Al-Kamaal)

Ya'qoob Ibn Sufyaan said in 'Al-Ma'rifah Wat-taareekh' (2/394): "I Said to Abdurrahman Ibn Ibraheem – meaning Duhaym: (The condition of) Hishaam Ibn Ghaaz? So he said: "How good is he's uprightness in hadeeth."

This is from the terms (used) in declaring one trustworthy and it is in correspondence to his first statement.

For this reason you find Ath-Thahabee in 'Al-Meezaan' and 'Taareekh Al-Islaam', the companion of 'Al-Waafi bil Wafayaat' (7/420) and other than them relaying from Duhaym his declaring of Ibn Al Ghaaz as being trustworthy.

#### **5. Al-Imaam Ibn Sa'ad:**

Ibn Sa'ad said: "And he used to be trustworthy" (At-Tabaqaat Al-Kubraa of Ibn Sa'ad (7/468))

#### **6. Al-Imaam Muhammad Ibn 'Abdillah Ibn 'Ammar Al-Mowsilee:**

He said in regards to Hishaam Ibn Al-Ghaaz: "Trustworthy" as in Taareekh Baghdaad (14/44)

#### **7. The trustworthy and reliable Sadaqah Ibn Khaalid:**

Ya'qoob said in 'Al-Ma'rifa Wat-ta'reekh' (2/394): "Hishaam Ibn 'Ammar narrated to us that he said Sadaqah Ibn Khaalid narrated to us that he said Abul-'Abbas Hishaam Ibn Al-Ghaaz narrated to us and he is trustworthy."

Sadaqah Ibn Khaalid: he is from the Umayyad's and their manumitted slave is Abul-'Abbas Ad-Dimashqee. Al-Maymoon narrated from Ahmad Ibn Hanbal that he said "Trustworthy and reliable." (Su'alaat pg.511)

He is from those whom the scholars relay their disparagements and appraisals in their books. Al-Imaam Al-Mizzee relayed from him in many biographies in Tahtheeb Al-Kamaal (8/98), (10/497-498), (30/260) and this last one is the place where he declares Ibn Al-Ghaaz as trustworthy.

He is from those who've narrated from Hishaam Ibn Al-Ghaaz and heard his narrations directly; hence his declaration of him being trustworthy is built upon knowledge of the condition of his memory and his precision.

#### **8. Al-Haafith Abdurrahman Ibn Yusuf Ibn Kharaash:**

He said: "He used to be from the best of people" as in Tareekh Baghdaad (14/44)

This is from the terms used in declaring one a Thiqah and Ibn Kharaash has been accused however his Tawtheeq here has been followed up.



## 9. Al-Haafith Ibn Hajar Al-'Asqalaani:

Al-Haafith Ibn Hajar has already summarized the situation of Hishaam Ibn Al-Ghaaz after gathering the statements of those scholars he's relayed in 'At-Tahttheeb', so he said in 'At-Taqreeb': "Trustworthy"

## 10. Al-Imaam Ath-Thahabee:

Where he said in his book 'Al-'Ibar fee Khabrin min 'Ibar': "Hishaam Ibn Al-Ghaaz Al-Jurashee Ad-Dimashqee was appointed on the Baytulmaal for Mansoor. He narrated from Makhool and (those of) his level. He was from the trustworthy ones of Shaam and from there scholars."

He also said in his biography from 'Siyar A'laam An-Nubalaa' (7/60): "The Imaam, the Recitor and the Muhaddith"

So this is what is considered – no doubt – from his statement in agreement with the Imaams of hadeeth and it is more correct than his statement in his book 'Al Kaashif': "A truthful worshipper".

## 11. Al-Imaam Ahmad Ibn Abdillah Al-Khazrajee:

Whereby he said in his 'Khulaasah' (pg.410) in the biography of Hishaam Ibn Al-Ghaaz while basing it on the statement of Ibn Mae'en: "Ibn Maeen declared him trustworthy".

## 12. Al-Imaam Al-Albaani:

In numerous places from his books from them:

1. Imaam Al Albaani said in his book 'At-Ta'leeqatul Hisaan 'Alaa Saheeh Ibn Hibbaan' (3/1493) in regards to a chain with one its men being Hishaam Ibn Al-Ghaaz: "Its chain is Saheeh and all of its men are trustworthy"
2. He said in 'Jilbaabul Mar'atil Muslimah' (pg.117) in regards to a chain with one of its men being Hishaam Ibn Al-Ghaaz: "The first narration is with Bayhaaqi in As-Sunan (7/95) by way of 'Eesaa Ibn Yunus that Hishaam Ibn Al-Ghaaz Ibn Rabee'ah Al-Jurashee narrated to us from Ubaadah ibn Nusaye Al-Kindee that he said: "Umar wrote...(until the end)" and Ibn Jareer also narrated it (18/95). I (Imaam Al-Albaani) say: "Its men are all trustworthy but it is broken".
3. Imaam Al-Albaani said in 'Tahreem Aalaat At-Tarab' (pg.65-66): "...And Hishaam Ibn Al-Ghaaz has opposed him so he narrated it from his father from his grandfather

Rabee'ah that he said: I heard the Messenger (ﷺ) say: "Earthquakes, throwing and mutilation will occur in the end of my nation" so they said for what (reason) oh Messenger of Allah? He said: "By them taking female singers and drinking alcohol".

Ahmad Ibn Zuhayr is Ahmad Ibn Abee Khaythamah the Haafith and the son of the Haafith. Al-Haafith (Ibn Hajar) has ascribed it to him in the biography of Rabee'ah Al-Jurashee from 'Al-Isaabah' and similarly in 'Al-Fath' (8/292). He remained silent about him as an indication of his strength as it (commonly) occurs from him and he is befitting of this as its men are all trustworthy apart from Al-Ghaaz Ibn Rabee'ah and he has been declared as trustworthy by Ibn Hibban (5/294). Ibn 'Asaakir has also made a biography by way of mentioning three narrators from him. So his like (gives) a Hasan hadeeth if he doesn't make any opposition as is the case here, so with this it is Saheeh."

### 13. Al-'Allaamah 'Abdulmuhsin Al-'Abbaad:

Whereby he declared him trustworthy in his explanation of Sunan Abee Dawood in three places:

Al-'Allaamah 'Abdulmuhsin Al-'Abbaad said in all of them: "Hishaam Ibn Al Ghaaz is trustworthy and Bukharee has brought out for him as Mu'allaq aswell as the Companions of the Sunan" Look at the transcribed version of his explanation (10/190), (23/64) and (29/36) according to the numbering of Shamela.

**Clarifying the mistake of Ash-Shaykh Rabee' in regards to that which he grabbed onto from the statements of the Imaams in weakening Hishaam Ibn Al-Ghaaz:**

Firstly: Nullifying his use of Imaam Ahmad's expression as evidence:

Ash-Shaykh Rabee' said: "...So that which is correct is that he is Saalih as Imaam Ahmed said."

Indeed his son Abdullah relayed from him in 'Al-'Ilaal Wa Ma'rifatur Rijal' (2/507, no.3341): "I asked him about Hishaam Ibn Al-Ghaaz Ibn Rabee'ah Al-Jurashi so he said: **Saalih**."

This expression is not counted as a disparagement in regards to Hishaam Ibn Al Ghaaz at all, due to matters from it:

- If the word **Saalih** from the Imaams of hadeeth is unrestrictedly mentioned, then the intent from it is uprightness in the religion; meaning he is righteous in his religion. Al-Haafith Ibn Hajar said while reporting the way of the Imaams in 'An-Nukat 'Alaa Ibn As-Salaah' (2/680) – with the checking of Shaykh Rabee'! – "...From there custom is if they wanted to describe the narrator with being upright in the hadeeth, they restricted it; so they say: "Saalih Al-Hadeeth".

(However) if they unrestrictedly mentioned **As-Salah (uprightness)** then what they intend for him is in regards to his religion.”

So based on this there is no contradiction between this expression and the declaration of trustworthiness (tawtheeq) of the Imaams of hadeeth, since the statement of Imaam Ahmed is in regards to the uprightness in terms of his religion and the Imaams of hadeeth have openly declared him trustworthy which covers the side of uprightness and complete precision.

However if the narrator becomes void of being declared trustworthy in one side and we don't find in his area except the word **Saalih**, Then this won't elevate him to the level of being used as evidence, due to it being directed towards the uprightness side (of the narrator) only and due to it also being void of that which gives a feeling of appraisal in the precision side. What is well known is that the meaning of uprightness ('Adaalah) during its unrestricted mention by the Imaams of hadeeth is that it's directed both towards the uprightness in terms of the religion and the complete precision together.

- Shaykh Rabee' didn't (completely) fulfill that which was relayed from Imaam Ahmad in regards to Hishaam Ibn Al-Ghaaz for indeed his son 'Abdullah Ibn Ahmad narrated from him also: "My father said Hishaam Ibn Al-Ghaaz is **Saalih Al-Hadeeth**" 'Al'Ilal' (pg.511, 1364 and 3341) and look at 'Al-Jarh Wat Ta'deel' (9/67).

The statement of Al-Imaam Ahmad "Saalih Al-Hadeeth" is higher in terms of the narrator's condition than their statement "Saalih".

(Also) the statement of Imaam Ahmad "Saalih Al-Hadeeth" does not contradict the terms of those who've declared him trustworthy from the Imaams by that which is higher than it, as they all have openly declared him trustworthy.

That which clarifies this more is many issues from them:

**Firstly:** That the scholars of hadeeth have considered the term **Saalih Al-Hadeeth** to being from the terms used as the lowest forms of appraisal and that it cannot elevate to the scope of being used as evidence **solely**, not because it was placed for its use in disparaging and weakening (a narrator).

Imaam As-San'aani textually indicated this where he said: "So the statement of the author: 'Indeed the weak according to them is Saalih Al-Hadeeth'; is not correct as (the narrator described as) Saalih Al-Hadeeth is from those that have been appraised and is from the people found in the levels of appraisal which is in opposition to weak upon all its three types."

Ath-Thahabee said In 'Al-Muqithah': "...So and so Is Saalih Al-Hadeeth, So and so is Saduq if Allah wills. So all of these terms are good, **and they are not those that weaken the condition of the Shaykh**; yes, and they don't raise his narrations to the level of complete authenticity that is agreed upon."

He also said in 'Muqaddimah Al-Meezaan' (1/3-4): "...And I did not subject myself in mentioning those who it was said about them "His position is honesty", "No problem with him" and the one whom it was said about him "He is a Shaykh" or **"He is Saalih Al-Hadeeth" for indeed this is from the sections of appraisal.**"

It isn't likewise the case if it is combined with a tawtheeq that is considered, since there is a difference according to the people of hadeeth in making use of a term when it is unrestrictedly mentioned and when it is combined with other terms.

**Secondly** (and it is more important): That the one who practices this knowledge in terms of implementing it – by engaging within the chains, researching the statements of the Imaams in regards to the men (of hadeeth), the way in which they gather and harmonize between (these statements) and that the primary case of their statements (in regards to the men of hadeeth) both in appraisal and disparagement is in agreement rather than disagreement – will realize that they often mention such terms in regards to a narrator that is Thiqah in order to bring awareness that he isn't at the level of the hadeeth intelligences such as Ath-Thawree, Shu'bah, Maalik, Ibn Al-Qhaddaan, Ahmad and other than them.

This is what more than one of the Imaams have textually indicated:

Imaam Adh-Dhahabee said in 'Ar-Ruwaat Ath-Thiqaat Al-Mutakallam Feehim' (pg.10) while clearly indicating this: "Abaan Ibn Yazeed Al-'Addaar is one of the Thiqaat. Abu Haatim said regarding him **"Saalih Al-Hadeeth"**, and this term shows that other than him from his companions are much firmer than him such as Hammaam and Bashaar."

(Similarly) Ibn Al-Qhaddaan before him said in 'Bayaan Al-Wahm Wal-Echaam' (2/141): "Al-Qaasim Ibn Maalik Abu Ja'far Al-Muzanee; Ibn Ma'een said regarding him **"Thiqah"** and Abu Haatim said "He is **Saalih**, there is no problem with him and he isn't firm", **this only means that other than him are higher and without doubt the Thiqaat are in levels. This is the case if his saying "he isn't firm" was for left him undisputedly. However the man is a Thiqah without doubt.**"

If the Imaam Ibn Al-Qhaddaan Al-Faasee implemented this in regards to a narrator whom Yahyaa Ibn Ma'een said about "Thiqah" and Abu Haatim said "Saalih", and hence made it as an expression that other than him is much firmer; then it is more deserved that it be considered in

regards to one whom the Imaams reaching the number of the people of hadeeth have declared trustworthy. This by itself is enough in abolishing the path of Shaykh Rabee' (May Allah grant him success) in regards to this athar.

We benefit from this when outweighing between the narration of one who has such a condition and that of the one whose condition has been preceded. This doesn't negate from him the title of memory and precision as Shaykh Rabee' (May Allah grant him success) claims, since the meaning of the term "Thiqah" during its unrestricted mention by the Imaams is the one who is Honest in his religion and precise in his hadeeths. The Thiqaat are in different levels in regards to memory and precision of the hadeeth as Ibn Al-Qhattaan mentioned, however the difference in levels doesn't remove the Memory and Precision affirmed in all of them.

Then afterwards I followed up many biographies of those whom Imaam Ahmad said about: "Saalih Al-Hadeeth" and hence found them upon that which I mentioned to you. Whereby Imaam Ahmad himself declares them to be Thiqah in other places – which are the most – or he combines his saying "Saalih Al-Hadeeth" to his declaration. I will mention – by the will of Allah – about thirty biographies so that no doubt distracts you in regards to what I say:

From It:

1. Abu Dawud said: I heard Ahmad say: "Abu 'Aqeel Ath-Thaqafi – meaning the one who narrated the hadeeth of Masrooq – he is **Saalih Al-Hadeeth** (upright in the narrations). 'Questions of Abu Dawud' (423)

'Abdullah Ibn Ahmad said: "I heard my father say this Abu 'Aqeel is a **Thiqah** (trustworthy) – 'Abdullah Ibn 'Aqeel Ath-Thaqafi. 'Al-'Ilal' (3661)

'Abdullah said: I asked my father in regards to Abu 'Aqeel whom Abu An-Nadhar relays from so he said "This Abu Aqeel Athaqafi Abdullah Ibn Aqeel is **Saalih Al-Hadeeth, Thiqah**. 'Al-'Ilal' (5723)

2. Ibraheem Al-Jawzajaani said: I asked Ahmad Ibn Hanbal about Ismaa'eel Ibn Saalim so he said "**Thiqah**". 'Al-Jarh Wat-Ta'deel' (2/580)

Abu Dawud said: I heard Ahmad say: "Ismaeel Ibn Saalim is **Saalih Al-Hadeeth**. So I said to him: "Is he greater or Mutarrif?" So he said he is greater. So I said (what about) Bayaan? So he viewed him (e.g. Ismaa'eel Ibn Saalim) to be greater than them. 'Questions of Abu Dawud' (361)

3. ‘Abdullah Ibn Ahmad said: I said to him – meaning his father – “How is Bistaam?” he said “There is no problem with him he is **Saalih Al-Hadeeth**”. ‘Al-‘Ilal’ (1293)

Abu Dawud said: I heard Ahmad say about Abu Bistaam Ibn Muslim: “A Shaykh, a **Thiqah** if Allah wills”. ‘Questions of Abu Dawud’ (470)

4. ‘Abdullah Ibn Ahmad said: I asked my father about Ma’qal Ibn ‘Ubaydillah so he said: “**Saalih Al-Hadeeth**”. ‘Al-‘Ilal’ (2381)

‘Abdullah said: My father said Ma’qal Ibn Ubaydillah Al-Jazari “**Thiqah**” ‘Al-‘Ilal’ (3188 and 3988)

Al-Mirwathi said: I asked him – meaning Imam Ahmad – about Ma’qal Ibn Ubaydillah so he said “**Thiqah**” ‘Suaalaatihi’ (72)

5. Al-Mirwathi said: I asked him about Musa Ibn ‘Uqbah and Ibraheem Ibn ‘Uqbah and Muhammad Ibn ‘Uqbah so he said “**Musa is a Thiqah, a Thiqah**” and he said “There is no problem with them”. ‘Suaalaatihi’ (193)

Ahmad said in the narration of Ibn Ibraheem Ibn Haani “**Saalih Al-Hadeeth**”. ‘Bahr Ad-Damm’ (1043)

6. ‘Abdullah said: My father said: “Zakariyya ibn Abee Zaaidah is a **Thiqah**, sweet in regards to hadeeth, a Shaykh and a Thiqah”. ‘Al-‘Ilal’ (2495)

‘Abdullah said: My father was asked about Zakariyya Ibn Abee Zaaidah and Firaas so he said zakariya ibn Abi zaaidah narrates from faraas ....

‘Abdullah said: My father was asked about Zakariyya Ibn Abee Zaaidah and Firaas so he said: “Zakariyya Ibn Abee Zaaidah narrates from Firaas however Zakariyya and Ibn Abee As-Safar”. It was said to him: Ibn Abee As-Safar and Firaas? So he said: “All of them are trustworthy and Zakariyya is **Saalih Al-Hadeeth and Thiqah**”. ‘Al Ilal’ (1593)

Al Maymoonee: Abu ‘Abdillah said: Zakariyya (narrating) from Ash-Sha’bee and other than him is good in hadeeth and is a **Thiqah**. ‘Questions of Al Maymoonee’ (363)

‘Abdullah said: My father was asked about Zakariyya Ibn Zaaidah and Daawud Ibn Abee Hind so he said: “All of them are the same with me are however I put forward Dawud due to his hearing from Saeed Ibn Al-Musayyib and Jaabir Ibn Zayd. ‘Al-‘Ilal’ (4134)



7. ‘Abdullah Ibn Ahmad said: My father said: “Hammad Al-Abah is **Saalih Al-Hadeeth**”. ‘Al-‘Ilal (3114)

Abdullah said: My Father said: “Hammad Ibn Yahya Al-Abah; I do not see a problem with him”. ‘Al-‘Ilal (3274)

Abu Dawud said: I said to Ahmad and to Yahya Ibn Ma’een: Hammad Al-Abah? So both of them said: “There is no problem with him” ‘Questions of Abu Dawud’ (499)

8. ‘Abdullah Ibn Ahmad said: I heard my father say: “Salim Ibn Abee Ath-Thiyaal is a **Thiqah, Saalih Al-Hadeeth**. I didn’t hear anyone narrate from him other than Mu’tamar; he fought with him in the ocean so he heard from him; that is what they claimed. ‘Al-‘Ilal’ (2325)
9. Al Maymoonee said: Abu ‘Abdillah said: “Sulayman Ibn Bilaal is **Saalih Al-Hadeeth**”. ‘Questions of Al-Maymoonee’ (376)

Fadh1 Ibn Ziyaad said: I heard Abaa Abdillah and he mentioned Sulaymaan Ibn Bilaal so he said: “he was a **Thiqah** and the writer of Yahya Ibn Sa’eed and was commissioned upon the market of Al-Madeenah”. ‘Al-Ma’rifah Wat-Taareekh’ (1/428)

Al-Athram said: I heard Abaa ‘Abdillah – meaning Ahmad Ibn Hanbal – say: Sulayman Ibn Bilaal, there is no problem with him, a **Thiqah**. ‘Al-Jarh Wat-Ta’deel’ (4/ 460)

10. Muhammad Ibn Al Al-Jawzajaani said about Ahmad Ibn Hanbal in regards to Shu’ayb Ibn Abee Hamzah: “Firm and **Saalih Al-Hadeeth**”. ‘Tahtheeb Al-Kamaal’ (12/2747)
11. ‘Abdullah Ibn Ahmad said: I heard him say (meaning his father): “Sakhr Ibn Juwayriyah is a Shaykh, **Thiqah**. Ibn Mahdi and Yazeed Ibn Haaron narrated to us from him. ‘Al-‘Ilal’ (3608)

In the narration of Ibn Ibraaheem Ibn Haani: Ahmad said: “**Saalih Al-Hadeeth**”. ‘Bahr Ad-Damm’ (457)

12. ‘Abdullah said by way of his father: “Attaf Ibn Khaalid is **Saalih Al-Hadeeth**”. ‘Al-‘Ilal’ (3133)

Abu Taalib said: I asked Ahmad Ibn Hanbal about Attaf Ibn Khaalid so he said: “He is from the people of Madeenah, **Thiqah, Saheeh in hadeeth**, narrated around one hundred hadeeths”. ‘Al-Jarh Wat-Ta’deel’ (7/175)

13. Al-Maymoonee said I heard him say (Meaning Ahmad Ibn Hanbal): “Ali Ibn Saalih is **Saalih Al-Hadeeth** but Hasan Ibn Saalih is his brother”. ‘Questions of Al-Maymoonee’ (500)

Muhammad Ibn Ali Al-Warraaq said: I said to Ahmad ibn Hanbal: Hasan Ibn Saalih? So he said: “**Thiqah**”. So I said (what about) his brother Ali? He said “**Thiqah** but his death preceded”. ‘Adh-Dhu’afaa Lil ‘Uqaylee’ (278)

Harb Ibn Ismaa’eel Al-Kirmaani said: I said to Ahmad Ibn Hanbal: Ali Ibn Saalih Ibn Hayy? He said: “**Thiqah**”. ‘Al-Jarh Wat-Ta’deel’ (6/1048)

14. Ibn Haani said Abu Abdullah was asked about Ammaar Ibn Razeeq so he said: “**Saalih Al-Hadeeth**”. ‘Questions of Ibn Haani’ (2172)

Imam Ahmad said: “**He was from the firm ones**”. ‘Tahtheeb At-Tahtheeb’ (7/647)

15. ‘Abdullah Ibn Ahmad said I asked him (meaning his father) about Awf Al-A’raabi so he said: “**Thiqah, Saalih Al-Hadeeth**”. ‘Al-‘Ilal (861)

16. ‘Abdullah Ibn Ahmad said: I asked my father about Fitr Ibn Khaleefah so he said: **Thiqah, Saalih Al-Hadeeth, his hadeeths are like those of an intelligent man** except that he falls into Shi’asm”. ‘Al-‘Ilal (993)

I say: These are only some examples; if a researcher were to follow it up he would have increased upon this.

This emphasizes what was specified by Imaam Adh-Dhahabee (may Allaah have mercy on him) and that which we mentioned previously, that there is no contradiction between their saying (Saalih Al-Hadeeth) and their declaration of one being a (Thiqah) if it is combined, more so if the number of those declaring (that narrator) to being trustworthy are the amount of the people of hadeeth from the earlier and later generations. Hence the purpose behind it then onwards is to indicate that other than him from the established, trustworthy ones are more firm than him while him still being trustworthy.

If we were to suppose – in stepping down – that the terms (Saalih) and (Saalih Al-Hadeeth) were considered to weaken the condition of the narrator even though about ten from the Imaams of hadeeth and memory have declared him trustworthy – and this is something that isn’t known by the people of hadeeth in any way! – as is the case of Hishaam Ibn Al-Ghaaz; then you would see that the works of the scholars of Naqd (critique) is upon: That if a declaration of weakening and trustworthiness that is considered gather together in a narrator, then one should tread a moderate path and hence judge his hadeeth as Hasan.

This has been indicated by Imaam Adh-Dhahabee (may Allaah have mercy on him) in his book 'Dhikru Man Yu'tamad' (pg.158) where he said: **"It is not enough for Ibn Ma'een to say about him (for example): "He is Da'eef (weak)", without clarifying the reason for his weakness, while others have affirmed his trustworthiness. In such cases one should withhold from judging his hadeeth as Saheeh, and it is more close to being Hasan."**

This has been approved by Imaam Al-Wadi'ee (may Allaah have mercy on him) and he mentioned that this was stated by Al-Haafidh in 'Taqhreeb At-Tahdheeb' (see pg.17).

Thereafter look – May Allah guard you – how Imaam Adh-Dhahabee (may Allaah have mercy on him) didn't consider the statement of Ibn Ma'een: "Da'eef" to taking the narrator outside the fold of being used as evidence, due to the following reasons:

1. The term (da'eef) is a disparagement that is not detailed and the reason is not clarified.
2. It was said alongside a considered declaration of trustworthiness.

If this is the case in regards to a term that is clear in the fact that it is a disparagement – which is (the term) Da'eef – then what do you think about the terms (Saalih) or (Saalih Al-Hadeeth) which Shaykh Rabee' clings onto in order to weaken Ibn Al-Ghaaz?!

It shouldn't likewise be understood from it; (the situation) when a disparagement is mentioned alongside a considered appraisal from other Imaams – even if we were to consider it being from the terms of disparagement; since it has no detailed explanation to which the narrator will fall to the level that was chosen by Shaykh Rabee' and he didn't clarify any reason to which he can weaken the condition of Hishaam Ibn Al-Ghaaz!!

As for removing the narrator from the point of being used as evidence simply due to this deception – as Shaykh Rabee' has done – then this is a new principle that has intruded into the way of the Imaams of hadeeth. It is obligatory to reject it upon its claimant due to reasons from them:

1. Being that it is extremism from the angle of criticism by dropping the Tawtheeq for the gentle disparagements that are not detailed, as is the situation of Shaykh Rabee' by dropping the declaration of the numbers of Imaams that have declared Hishaam Ibn Al-Ghaaz Thiqah due to the term "Saalih Al-Hadeeth".
2. It destabilizes the foundations of this honorable knowledge – the knowledge of Jarh Wat-Ta'deel – in regards to combining between the statements in order to judge the narrator.

From this is: It destroys the principle; making the explanation of the disparagement a condition when it contradicts a tawtheeq that is considered – How about if those making the tawtheeq are the numbers of the people of hadeeth.

3. It goes back to weakening a great amount of hadeeth, since the condition of many of the trustworthy narrators are not free from the presence of a one or more statements in softening (lowering) there precision.
4. Restricting the affair of being used as evidence to the great, trustworthy, proficient ones and erasing the use of the hadeeths of the trustworthy shaykhs or the people of Sidq (truthfulness) in the narration as evidence.

### **Nullifying his use of some of the narrations of Ibn Ma'een as evidence**

As for the statement of 'Abbaas Ad-Dawri – and he is from the most established of people in regards to Ibn Ma'een – in his 'Taareekh' (2/619) from Yahya Ibn Ma'een: "That **there is no problem with him**" and similarly in Al-Jarh Wat-Ta'deel (9/257<sup>th</sup> bio.); then there is no contradiction between it and the two narrations which its mentioning preceded shortly due to the following matters:

- That which the student of Ibn Ma'een – Ibn Abee Khaythamah – narrated, whereby he said: I said to Ibn Ma'een: "You say so and so **there is no problem with him** and so and so he is weak". So he said: "If I say to you **there is no problem with him, then he is a Thiqah.**" 'Lisaan Al-Meezaan' (1/6)

So often the mistakes of many people arise from the lack of observation given to the terminology of the Imaams, as has occurred here with Shaykh Rabee'. Imaam As-San'aani has pointed out in 'Tawdeeh Al-Afkaar' (1/190) that the one who doesn't observe this and understand it will err upon the scholars and with him knowing there terminologies which they placed in the sciences of hadeeth then the mistake will not occur and Allah's aid is sought.

- Imaam Ibn Ma'een is considered from the Mutashaddideen (e.g. harsh in disparagement; those who disparage at times due to that which doesn't necessitate disparagement). Hence whosoever from the regarded scholars (in this field) has such a condition then his tawtheeq is from that which should be strongly grabbed onto. So if he said "There is no problem with him" and it is accompanied by a tawtheeq from an Imaam that is considered or more other than him, then is as if the tawtheeq has occurred from him (himself). This is supported by (the fact that):
  - The primary case in regards to the statements of the scholars of Al-Jarh Wat-Ta'deel is that it's in agreement and no differing, so the statement of Ibn Ma'een "No problem with

him" is carried upon that which agrees with other than it from the Tawtheeq, especially when it is the statement of the number of the people of hadeeth.

Since the Tawtheeq in the statement of Ibn Ma'een was clear; It wasn't relayed by Ath-Thahabee in 'Al-Meezaan' and by Al-Khazrajee in his 'Khulaasah' (p.410) in the biography of Hishaam Ibn Al Ghaaz from Ibn Ma'een other than "**Declared trustworthy by Ibn Ma'een**".

## The Second Perspective:

*The works of the scholars of hadeeth in regards to authenticating the hadeeth of Ibn Al-Ghaaz:*

1. **Al-Imaam Al-Dhiyaa Al-Maqdissee** (May Allah have mercy on him) in Al-Ahaadeeth Al-Mukhtarah: He has authenticated a hadeeth of his (3/149) by the number (2665)
2. **Al-Imaam Al-Haakim** (May Allah have mercy on him) in Al-Mustadrak 'Alaa As-Saheehayn:
  1. Hadeeth No. (1047)(1/420)
  2. Hadeeth No. (3276)(2/361)
  3. Hadeeth No. (4501)(3/93)
  4. Hadeeth No. (7603)(4/268)
3. **Al-Imaam Adh-Dhahabee** (May Allah have mercy on him) in Talkhees Al-Mustadrak:
  1. Hadeeth No. (3276)(2/361)
  2. Hadeeth No. (4501)(3/93)
  3. Hadeeth No. (7603)(4/268)
4. **Al-Imaam Al-Mujaddid Al-Albaanee** (May Allah have mercy on him): I came across – but not limited to – his authenticating of eight hadeeths from the path of Hishaam and a broken narration:

From that which he has corrected in Saheeh Wa Dha'eef As-Sunan:

1. A hadeeth in Sunan Abee Dawood (708) from the hadeeth of 'Abdullah ibn 'Amr (May Allah be pleased with both of them): Imam Al-Albaanee said (regarding it): *Hasan Saheeh*
2. A hadeeth in Sunan Abee Dawood (1945) from the path of Hishaam meaning Ibn Al-Ghaaz; Naafi' narrated to us through Ibn 'Umar raised (to the Prophet): He (Al-Albaanee) said: *Saheeh*

3. A hadeeth in Sunan Abee Dawood (4066) and Ibn Maajah (3603) from the hadeeth of 'Abdullah ibn 'Amr (May Allah be pleased with both of them): Imam Al-Albaanee said (regarding it): *Hasan*
4. He has authenticated a narration (known to be a narration) from his saying – Maqhdoo' – in Sunan Abee Dawood (4067) he said: 'Amr Ibn 'Uthman Al-Himsee narrated to us that Waleed narrated to us that he said: Hishaam – meaning Ibn Al-Ghaaz – said: “.....” Imam Al-Albaanee said: *Saheeh Maqhdoo'*
5. A hadeeth in Sunan At-Tirmidhee (3601) from the hadeeth of Abu Hurayrah (May Allah be pleased with him). Imam Al-Albaanee said: *It is Saheeh apart from the saying of Makhool “whoever says...” for verily it is broken, As-Saheehah (105 and 1528)*
6. A hadeeth in Sunan Ibn Maajah (1649) from the hadeeth of 'Aaishah (May Allah be pleased with her). Imam Al-Albaanee said: *Hasan Saheeh* – Also in As-Saheehah (2024 and 2101)
7. In Sunan Ibn Maajah (3058) from the path of Hishaam ibn Al-Ghaaz he said: I heard Naafi' narrating from Ibn 'Umar raised. Imam Al-Albaanee said: *Saheeh*, (in) Saheeh Abee Dawood (1700)

From that which he has authenticated outside the Sunan:

8. A hadeeth that has been brought out by Ad-Doolaabee in Al-Kunaa (1/52) and Ibn 'Asaakir in At-Taareekh (14/124-125) – from the hadeeth of his grandfather Rabee'ah – whereby he said in Tahreem Aalaat Ad-Darab (65-66): *Its men (narrators) are Thiqaat except Al-Ghaaz Ibn Rabee'ah – he has been made Thiqah by Ibn Hibban (5/294) and Ibn 'Asaakir wrote a biography of him with the narration of three (narrators) from him – so his like (has) Hasan hadeeth.*
9. In At-Ta'leeqaat Al-Hisaan (1229) from a path through Hishaam Ibn Al-Ghaaz from Naafi' from Ibn 'Umar raised, Imam Al-Albaanee said: *Saheeh*
5. **Al-Imam Al-Mujaddid Muqbil Ibn Haadi Al-Wadi'ee** (May Allah have mercy on him) in his precious book: As-Saheeh Al-Musnad Mimmaa Laysa Fee As-Saheehayn (No.740) whereby he declared authentic two hadiths from his route:
  1. A hadeeth (No.740) with Abee Dawood (May Allah have mercy on him) in his Sunan (5/420)
  2. A hadeeth (No.1197) with Ibn Hibbaan (May Allah have mercy on him) as in “Al-Ihsaan”.
6. **Al-'Allaamah 'Abdul-Muhsin Al-'Abbaad** (May Allah grant him success) whereby he declared authentic Hishaam Ibn Al-Ghaaz's reporting of this narration through Ibn 'Umar (May Allah be pleased with both of them) as it occurs in his “Collection of Treatises” (7/458), and the transmission of the text has been preceded.



7. **Al-'Allaamah Muhammad 'Alee Al-Ithyoobee** whereby he confirmed this narration in "Dhakheerah Al-'Uqbaa" (16/186-187) and the mentioning of his textual statement has been preceded.
8. And other then them.

All of those whose mentioning has been preceded from the Imaams that declared Hishaam Ibn Al-Ghaaz to be a Thiqah, their declaration of him being a Thiqah necessitates authenticating his hadeeth, and this is apparent and clear.

### **The Third Perspective:**

*Lack of abstinence from the Companions of the Sunan, many from the Companions of the As-Sihaah and other them in bringing forth his hadeeth:*

For verily his hadeeth has been brought out by the Companions of the Four Sunan:

1. An-Nasaaee
2. Abu Dawood
3. At-Tirmidhee
4. Ibn Maajah
5. And Ad-Darimee in his Sunan
6. Sa'eed Ibn Mansoor in his Sunan
7. Al-Bayhaqee in As-Sunan Al-Kubraa

From the companions of the Sihaah (pl. Saheeh) who brought out for him (his hadeeth):

8. Like Ibn Khuzaimah in his Saheeh
9. Ibn Hibban in his Saheeh
10. Abu 'Awaanah in his Mustakhraj
11. Adh-Dhiyaa Al-Maqdisee in Al-Mukhtaraah
12. Al-Haakim in Al-Mustadrak

From the companions of the Masaaneed (pl. Musnad) who brought out for him (his hadeeth):

13. Ahmad Ibn Hanbal in his Musnad
14. Abu Ya'laa in his Musnad
15. Al-Bazaar in Al-Bahr Az-Zakhaar and other than them

These are the mothers of the books of hadeeth after the two Saheehs. As for Imaam Al-Bukhaaree (May Allah have mercy on him) then he has brought out for him in his Saheeh as Mu'allaaq as in

“At-Taqreeb” and other than it. As for Imaam Muslim, then he hasn’t brought out from his hadith anything, and this isn’t what dishonors this narrator after the Imaams declared him to be a Thiqah.

As for Shaykh Rabee’s statement (May Allah grant him success): *“For this reason, the two Imaams Bukhaaree and Muslim didn’t narrate for him any continuous (chained) hadeeth through Naafi’ except that Bukhaaree narrated one hadeeth from him as Mu’allaq as a follow-up. Look at the hadeeth (1742).*

*And none of the Imaams reported this narration except Ibn Abee Shaybah – and he hasn’t restricted authenticity to what he relates – from that which emphasizes that this narration which is attributed to Ibn ‘Umar is Munkar.”*

The fact that the two companions of the two Saheehs didn’t bring out for him through Naafi’ doesn’t show his weakness in narrating from him since there is no evidence upon that.

Also it isn’t from the condition of Bukhaaree or Muslim to bring out (hadeeth) for every Thiqah, nor to bring out (hadeeth) for every Thiqah through all of his shaykhs. So much so that this doesn’t absolutely prove that he isn’t from the firm Thiqaat (pl.Thiqah) in regards to that particular Shaykh and that other than him from those whom they have brought out for through his Shaykh is much firmer than him.

Examples of that are many, and it suffices us here that we mention two examples of two Imaams that are Thiqah:

### **1. Al-Imaam Hammad Ibn Salamah:**

He (May Allah have mercy on him) is the most firm of people in regards to (narrating from) Thaabit Al-Bunaani without exception, by the textual indication of many from the Huffaath, he is likewise the firmest of people in regards to Ayyub. In spite of that, Bukhaaree didn’t base anything upon him from Thaabit nor from anyone else. Nevertheless no one whose statement is considered said – according to my knowledge – “Indeed that is evident of his weakness in regards to his narrating from Thaabit and Ayyub!”

### **2. Al-Imaam Ash-Shaafi’ee:**

He (May Allah have mercy on him) was indeed from the firm Thiqaat in regards to Maalik (May Allah have mercy on him), Sufyaan ibn ‘Uyaynah and other than them. However neither Bukharee nor Muslim brought out for him any hadeeth despite his highness and memory (May Allah have mercy on him). No one whose statement is considered said – according to my knowledge – “Indeed their lack of bringing out his hadeeth is evident of his weakness in regards to his narration from Maalik and other than him!”

As for his statement (May Allah grant him success): *“and none from the Imaams narrated this narration except Ibn Abee Shaibah, and he hasn’t restricted authenticity to what he relates”*

So this limitation that Shaykh Rabee' (May Allah preserve him) affirmed its mentioning is from that which many of the mountains of memory and precision refrain from in regards to many hadeeths. They are those who have observed the foundations, perhaps the memory and awareness of the smallest from amongst them hasn't been reached by the most knowledgeable and memorized in regards to hadeeth from the contemporary scholars in the generation of al-Mizzee, his student Adh-Dhahabee and those after him like Al-Haafith (Ibn Hajar) (May Allah have mercy on all). So did Shaykh Rabee' reach their status?!

**Al-'Allaamah Al-Mu'allimee** (May Allah have mercy on him) said: "The uprightness of a narrator is affirmed with the Muhaddith by his following up of the narrator's hadeeth and assessing it (by way of gathering all of its routes). Its indication that all of it is upright proves that this narrator was from the people of honesty and trustworthiness **and this isn't possible for the people of our era.** However if those defaming the narrator have textually indicated what (part) they have condemned from his hadeeths whereby it becomes clear that whatsoever from his hadeeth in exception to that is upright, then it is likely for us to observe those hadeeths; hence if it becomes clear that it has strong outlets that can defend the accusation from the narrator then the uprightness of his narration has been affirmed." 'At-Tankeel' (1/76).

He (May Allah have mercy on him) said: "**The level of judgment that has been pointed out; no one from the people of this era can reach it**, in regards to the earlier narrators. Except if some of the earlier scholars accuse a narrator in regards to a hadeeth they supposed he has been singled out with, hence some of the people of this era obtain correct follow-ups, unless whereby the earlier scholars disagreed therefore he seeks in outweighing (the arguments)." 'At-Tankeel' (1/37).

**Also this limitation is nullified** by what Al-Haafidh Ibn Rajab (May Allah have mercy on him) mentioned from (the):

1. Narration of **Al-Imaam Wakee'** from him in his book as has been preceded.

Ibn Abee Shaybah narrated through him (Wakee') and he has narrated through other than him (e.g. Shababah) as has been preceded.

2. Narration of **Mus'ab Ibn Salaam** from Hishaam Ibn Al-Ghaaz from Naafi' from Ibn 'Umar.

From that which is plain and clear is that this narration (from Mus'ab) is present in a book other than the book of Ibn Abee Shaybah and Wakee', because Mus'ab is from his contemporaries and Wakee' narrated from Ibn Al-Ghaaz without a medium as has been preceded.

Then on I have come across a continually chained narration of his with Al-Haakim (1/420) and a simplified narration with Al-Bayhaquee in Al-Kubraa (5956), so all praise is to Allah.

It has been preceded in the beginning of this treatise the bringing out of this narration by Imaams other than them:

3. So we mentioned the narration of **Al-Imaam Muhammad Ibn Nasr Al-Marwazee** in As-Sunnah (67)
4. The narration of **Al-Imaam Al-Laalakaaee** in Sharhu Usul Al-I'tiqaad (1/134)
5. The narration of **Imam Al-Bayhaqee** in Al-Madkhal Ilaa As-Sunan Al-Kubraa – which belongs to him – (139)

As for his saying (May Allah grant him success): *“...Ibn Abee Shaibah, and he hasn't restricted authenticity to what he relates”*

Then this isn't what can stand as a proof over this narration being Munkar, and if only Shaykh Rabee' (May Allah grant him success) carefully observed – by way of example – “As-Silsilah As-Saheehah” of Imaam Al-Albaani and “As-Saheeh Al-Musnad Mimmaa Laysa Fee As-Saheehayn” of Imaam Al-Waadi'ee (May Allah have mercy on both of them), he would have found what pleases his chest – by leaving off this statement – from the many chains that are Saheeh and Hasan that have been transmitted from the books whose companions haven't restricted authenticity. From those books (are): “Musannaf” of Ibn Abee Shaybah (May Allah have mercy on him)!! Does he therefore – I wonder – judge it (these chains) to be Munkar or weak due to it being brought out by one who hasn't restricted authenticity to it or due to the singling out of the Thiqaat with some or most of it?!

***Clarifying the distantness of Shaykh Rabee's path – by weakening this narration – from the actions of the Imaams in defecting the hadeeth:***

As for Shaykh Rabee's (May Allah grant him success) statement: *“that which is apparent to me is that this narration of his through Naafi' is considered Munkar. Because he has become singled out with it from out of the many companions of Naafi', and among them are the eminent ones from his land – Madeenah An-Nabawiyyah. From those narrating from him are: His sons Abu 'Umar, 'Umar, 'Abdullah and 'Abdullah ibn Deenaar... – so he mentioned a great portion from the narrators then he said – So Hishaam Ibn Al-Ghaaz has become singled out (in his narration) through Naafi' from among this large number and from them are his sons, and among them are the eminent ones from the people of Madeenah, and he hasn't transmitted from them this strange text. Adding to this that the one transmitting from him is Hishaam ibn Al-Ghaaz, and he isn't from the people of Al-Madeenah. Rather he is a stranger, whose origin is from Damascus, and then became a settler of Baghdad and was (living) on the funds of Abee Ja'far Al-Mansoor. So the like of this hadeeth of his – and this being his situation – is considered Munkar.”* He then transmitted a statement of Muslim in “Muqaddimah Saheeh Muslim” (pg.7) and said: *“Contemplate upon the saying of Imaam Muslim:”* “That he has participated along with the Thiqaat from the people of knowledge and memory in regards to some of which they have narrated and has carefully observed it out of agreement with them...so the acceptance of a hadeeth of the people of this like isn't allowed and

Allah knows best.” *“This is absent in regards to Ibn Al-Ghaaz as he is limited in narration, and hasn’t participated along with the companions of Naafi’ in what they have narrated from the authentic hadeeths and didn’t carefully observe their agreement – until he said – Al-Haafidh Ibn Rajab said while making note of this speech of Imaam Muslim :* “He has openly clarified that if the Thiqah makes due care in becoming in agreeing with the Thiqaat in their hadeeth then becomes singled out from them with a hadeeth, then what he has become singled out with is accepted, and he has mentioned it from the people of knowledge.” From ‘Sharh ‘Ilal At-Tirmidhee’ (1/456-457). *Hishaam ibn Al-Ghaaz is from the type whose hadeeth isn’t accepted if they become singled out through the likes of Naafi’ and Az-Zuhree with what none from the Thiqaat of their companions have participated in.”*

Verily this path wasn’t implemented by the Imams of Al-‘Ilal and Hadeeth on all of the singularities of the Thiqaat for (the following) issues:

1. The primary state is the acceptance of the narration of the trustworthy (person) and not doubting his narration unless the evidence is stood up against its inaccuracy:
  - Either by the textual indication of that by an Imam or by mentioning his narration in his biography from the books (dedicated) to the weak narrators in criticism of it.
  - Or by it contradicting one who outweighs him in terms of attributes and number.

It doesn’t suffice in regards to that to simply claim the singularity (of the narrator) after it is confirmed that the singular (narrator) has been made a Thiqah.

I don’t suspect Shaykh Rabee’ would place himself in the level of those well memorized Imaams that have observed the foundations and have memorized the hadeeths of the narrators and those of their contemporaries and Mashaayikh; which will enable him to judge the singularity of a Thiqah with another Thiqah as being weak let alone being Munkar!! To which he says: *“That which is apparent to me is that this narration of his through Naafi’ is Munkar”!!*

To the extent that he says: *“Hishaam ibn Al-Ghaaz is from the type of those whose hadeeth isn’t accepted if they become singled out through the likes of Naafi’ and Az-Zuhree with what none from the Thiqaat of their companions have participated in”!!!*

Till he says: *“This is missing in regards to Ibn Al-Ghaaz as he is limited in narration, and hasn’t participated along with the companions of Naafi’ in what they have narrated from the authentic hadeeths and didn’t carefully observe their agreement”!!*

This statement of Shaykh Rabee’ (May Allah grant him success) is recklessness! If only he would burden himself the trouble of researching, he would have found that which is in opposition to what he (undoubtedly) ascertained. Since the narrations of Hishaam Ibn Al-Ghaaz are in contradiction to that, specifically what is from the *aathaar* (narrations pertaining to the companions and those below them) side! For this reason you find Ibn Abee Shaybah (May Allah have mercy on him) giving due care in bringing out the narrations of Hishaam through Naafi’, specifically that which is



through Ibn ‘Umar (May Allah be pleased with both of them) as is the case with our narration. You have acknowledged that his Musannaf (e.g. Ibn Abee Shaybah) is the backbone in this section; the matter which stresses the distantness of what Shaykh Rabee’ (May Allah grant him success) resolved, as his statement is poured over the narration of Hishaam Ibn Al-Ghaaz from Naafi’ in regards to the hadeeths pertaining to the “Rulings” (of Jurisprudence). For this reason he has brought with him the statements of the people of knowledge in this section which has been known by the stern emphasis of the Imaams concerning it, (which is) in contrary to the matter concerning the narrations of the Salaf –and you have acknowledged that our research is based on an *athar* (a narration related to the Salaf) – so there isn’t any emphasis in regards to it, like the hadeeths pertaining to the rulings.

This alone – along with what went by from affirming that Ibn Al-Ghaaz is a Thiqah – is by far sufficient in abolishing what Shaykh Rabee’ (May Allah grant him success) wrote in ascertaining his claim!

Verily Hishaam Ibn Al-Ghaaz reported many narrations through Naafi’ from Ibn ‘Umar (May Allah be pleased with both of them); the matter which emphasizes his exclusivity to Naafi’ especially in regards to what he narrates from Ibn ‘Umar (May Allah be pleased with both of them) from the *aathaar* side.

From it (e.g. those numerous narrations) in addition to this *athar* of ours:

1. What has been reported by Ibn Abee Shaybah in his Musannaf (1458) that he said: Shabaabah narrated to us that he said Hishaam Ibn Al-Ghaaz narrated to us from Naafi’ through Ibn ‘Umar that he said....
2. What has been reported by Ibn Al-Munthir in Al-Awsad (2/177-504) – as well as from his actions – that he said: Moosaa Ibn Haarun narrated to us that Ishaahq narrated to us that Waleed Ibn Muslim narrated to us from Hishaam Ibn Al-Ghaaz from Naafi’ through Ibn ‘Umar that he said...
3. What has been reported by Ibn Abee Shaybah in his Musannaf (2895) that he said: Wakee’ narrated to us from Hishaam Ibn Al-Ghaaz through Naafi’ that he said: Ibn ‘Umar would say to me if he...
4. What has been reported by Ibn Abee Shaybah in his Musannaf (8212) that he said: Wakee’ narrated to us that Hishaam Ibn Al-Ghaaz narrated to us through Naafi’ from Ibn ‘Umar... Hishaam said: I’ve heard Makhool saying similar to it
5. What has been reported by Ibn Abee Shaybah in his Musannaf (9413) that he said: Wakee’ narrated to us from Hishaam Ibn Al-Ghaaz through Naafi’ from Ibn ‘Umar...
6. What has been reported by Ibn Abee Shaybah in his Musannaf (9671) that he said: Shabaabah narrated to us that he said Hishaam Ibn Al-Ghaaz narrated to us from Naafi’ through Ibn ‘Umar that he said...



7. What has been reported by Ibn Abee Shaybah in his Musannaf (15862) that he said: Shabaabah narrated to us from Hishaam Ibn Al-Ghaaz narrated to us from Naafi' through Ibn 'Umar that he said...
8. What has been reported by Ibn Abee Shaybah in his Musannaf (16704) that he said: Shabaabah narrated to us that he said Hishaam Ibn Al-Ghaaz narrated to us from Naafi' through Ibn 'Umar that he said...
9. What has been reported by Ibn Al-Muqri in his Mu'jam (200) that he said: Muhammad narrated to us that 'Abdullah narrated to us that Shabaabah narrated to us that he said Hishaam Ibn Al-Ghaaz narrated to us from Naafi' through Ibn 'Umar that he said...
10. What has been reported by Ibn Ma'een – as in the “Al-Juz At-Thaane Min Hadeeth Yahyaa Ibn Ma'een” – (No.9) from Yahyaa Ibn Yamaan and from Ibn Abee Shaybah in his Musannaf (17290) from Shabaabah Ibn Sawwaar, both of them said: Hishaam Ibn Al-Ghaaz narrated to us that he said Naafi' narrated to us from Ibn 'Umar that he said...

So dear reader is there any doubt left for you after bringing this amount of narrations that Hishaam Ibn Al-Ghaaz is from the well-established experts in narrating from Naafi' particularly in regards to what he narrates from Ibn 'Umar?!

The matter which causes the statement of Shaykh Rabee' (May Allah grant him success) – *“This is absent in regards to Ibn Al-Ghaaz as he is limited in narration”* – to be disregarded, and Allah is the giver of success.

2. The claim of rejecting this *athar* on account of Hishaam Ibn Al-Ghaaz; Shaykh Rabee' hasn't been preceded by anyone from the Imaams of Hadeeth – according to my knowledge – so he is required to mention to us who has preceded him from them in that regard.
3. The Imaams of hadith and 'Ilal wrote numerous books regarding the criticisms (made against) the narrators – both the weak from among them and the *Thiqaat*. They mention in his biography the narrator and what he has been criticized for from the hadeeths and a thing from the *Athaar*. (Such books) like *Al-Kaamil Fee Adh-Dhu'afaa* by Ibn 'Adee, *Adh-Dhu'afaa Al-Kabeer* by Al-'Uqaylee, *Al-Majruhoon* of Ibn Hibban and *Meezaan Al-I'tidaal* of Adh-Dhahabee, and these are the mothers of those books. You won't ever find in anything from it that they condemned this narration!!!
4. The Imaams of hadeeth from the companions of the As-Saheeh and other than them have brought out many from the hadeeths of the *Thiqaat* from their *Mashaayikh* which they have become singled out with over those who've accompanied their *Mashaayikh* more than them and are more trustworthy. Yet the Imaams of 'Ilal and hadeeth haven't considered it defective.

So if we were to go according to what Shaykh Rabee' (May Allah grant him success) mentioned from judging the singularities of the *Thiqaat* – from the Seniors and the people of truth – and stating it as *Munkar* simply due to that, we would have fallen into many hazards; from them are:

- Disrupting the principles of the Imaams by rejecting the hadeeths of individuals from the Thiqaat and by not accepting the singularity except from the mountains of precision from the memorizers of hadeeth (May Allah have mercy on them)
  - Closing down the door for assessment (by gathering the routes of a hadeeth) and following it up with hadeeths of this kind, since judging their singularities – and the case is as preceded – as being Munkar takes their narrations out of the field of evaluation.
  - And problems other than that
5. An important issue which Shaykh Rabee' (May Allah grant him success) overlooked in this research, we'll mention it again due to its importance: The Imaams of hadeeth would not be severe in judging the *aathaar* as is their case with the hadeeth of the Prophet, and they wouldn't impose as a condition those qualities and conditions made in regards to his hadeeth. This is a matter that isn't hidden from the likes of Shaykh Rabee' (May Allah grant him success), to which he would come forth with everything that has been preceded in order to reject the narration of Hishaam Ibn Al-Ghaaz in this athar, how about then if none of what he has mentioned is intact! Allah's aid sought.

#### The Fourth Perspective:

*Hishaam Ibn Al-Ghaaz has been followed up in this narration of his through Naafi'.*

That is in regards to what Ibn Abee Shaybah brought out in his Musannaf (5478), he said: Hushaym reported to us that he said: A Shaykh from Quraish reported to us from Naafi' that he said: I heard him narrating from Ibn 'Umar that he said: "The Athaan on the day of Jumu'ah which is (done) at the departure of the Imaam (to the masjid) and that which is before it, is an innovation."

The one following him up as the reader can see is "A Shaykh from Quraish", he hasn't been named, and hence he is Mubham (e.g. unknown). It shouldn't be said: it might be Hishaam Ibn Al-Ghaaz himself; as Hushaym clearly denoted that he is Qurashee (e.g. from the tribe of Quraish) and Ibn Al-Ghaaz isn't so by the textual indication of Shaykh Rabee' himself whereby he said: *"He isn't from the people of Al-Madeenah. Rather he is a stranger, whose origin is from Damascus; he then became a settler of Baghdad and was (living) on the funds of Abee Ja'far Al-Mansoor."* The ruling on the narration of a Mubham with weakness is well-known, as it is much worse in condition than the Majhool (e.g. another form of anonymity).

As for the issue of taking him as a Shaahid (e.g. narration supporting another narration), then it isn't rejected in all cases as there are situations in which one can take him as a Shaahid – like this case of ours – with conditions. From them are:

1. **That the one narrating from him isn't Weak.** Ibn Hibbaan said: "As for the Majaheel (pl. Majhool) that only the Weak ones have narrated from, then they are rejected in all cases". "Al-Majruhoon (2/193)

I say: This isn't present here as the one narrating from this Mubham is Hushaym Ibn Basheer and he is a Thiqah. He has also openly pronounced that he narrated from him (e.g. by saying "Haddathanaa" – (He) narrated to us).

2. **That he doesn't get coupled with another weakness in the chain.** This is absent in this chain as has been preceded in clarifying the continuity of the chain and the narrators being Thiqah.

3. **That this Mubham is present in the higher levels of the chain.**

I say: like the case of this Mubham (Al-Qhurashee) who is in the level of Hishaam Ibn Al-Ghaaz – as he is a follow up to him – and Al-Haafith Ibn Hajar counted him from the seniors of the seventh level as in "Taqreeb At-Tahtheeb" (pg.573). This is the level of the senior successors of the Tabi'ees like Maalik and Ath-Thawree, as Ibn Hajar stated in the introduction of "At-Taqreeb" (pg.75) in his clarification of the people of that level.

Let not Shaykh Rabee' (May Allah grant him success) be haste in judging it to being Munkar based on what I said, as two Imaams from the leaders of this matter have textually indicated it:

1. **Al-Imaam Ibn Katheer** (May Allah have mercy on him), whereby he stated in "Ikhtisaar 'Uloom Al-Hadeeth" (pg.11): "As for the Mubham that hasn't been named – or has been named yet his exact identity isn't known – then he is from those whose narration isn't accepted by anyone that we know. However if he was in the generation of the Tabi'ees and those that have been witnessed with goodness, then company is sought with his narration and guidance is sought with it in certain places. Many of this kind have occurred in the Musnad of Imaam Ahmad and other than it and Allah knows best."
2. **Al-Imaam Al-Waadi'ee** (May Allah have mercy on him) in his explanation of "Ikhtisaar 'Uloom Al-Hadeeth" at the statement of Ibn Katheer: "and guidance is sought with it in certain places" whereby he said: "Meaning it is suitable for assessment or to be used as a Shaahid, however his hadeeth isn't accepted alone."

Our mentioning of the following up of this Mubham is a strong proof that can be used as a guide in affirming the narration of Ibn Al-Ghaaz – that is confirmed in and of itself due to him being a Thiqah – and that it isn't Munkar as Shaykh Rabee' (May Allah grant him success) claimed, which caused him to err. This is the most appropriate of places that guidance can be sought in, as in the statement Ibn Katheer (May Allah have mercy on him).

It is sufficient for me here to mention two examples of guidance being sought by the people of this matter with the narration of a Mubham and hence making assessment with it:

1. What has been mentioned by **Al-Haafith Ibn Hajar** (May Allah have mercy on him) in his book “Fath Al-Baari” (1/161) where he said: “his statement: “Knowledge is merely by learning” it is a raised hadeeth aswell; Ibn Abee ‘Aasim and Ad-Dabaraani reported it from the hadeeth of Mu’aawiyah also with the wording: Oh people, Learn! For knowledge is only through learning... its isnaad is Hasan, **except that there is a Mubham that has been supported from another angle.**”
2. What has been mentioned by **Al-Haafith Ibn Katheer** (May Allah have mercy on him) in “Al-Bidaayah Wa An-Nihaayah” (5/189) where he said: “...Abu Dawud said that Musaddad narrated to us...and this also contains a **Mubham**, however the hadeeth of Jaabir is a **Shaahid for it.**”

### **The Fifth Perspective:**

In addition to what has been preceded from the ascertained evidences in making Ibn Al-Ghaaz a Thiqah to which his narration can be judged as Saheeh – or even Hasan at the least if we step down – there are supporting proofs by the Imaams of hadeeth that show the precision of the narrator in what he narrates. From it is that which is present in Ibn Al-Ghaaz’s narrating of this *athar*. From these proofs are:

1. The greatness in quantity of the narrations from his Shaykh and the great care for his hadeeth along with the confirmation of him being a Thiqah.  
The one observing the numerous *aathaar* that Hishaam Ibn Al-Ghaaz narrated from Naafi’ from Ibn ‘Umar (May Allah be pleased with both of them) doesn’t make him in doubt that he is specialized in narrating from him in the *aathaar* section, even though he isn’t so in the hadeeth section. Verily that which cures the sick and quenches the thirst has been preceded from it.
2. That the narrator mentions a story (with him being involved) in his hadeeth, as this gives the feeling of a privileged accuracy of his hadeeth.  
Imam Ahmad (May Allah have mercy on him) mentioned that, as in “Hadyu As-Saaree” (382) and look at “Haashiyah Ilzaamaat Wa At-Tatabbu” (Hadeeth No.39) with the checking of Imaam Al-Waadi’ee (May Allah have mercy on him).

It has been preceded from the narration of Wakee’ that Hishaam Ibn Al-Ghaaz said: “**I asked Naafi’** about the Athan on the day of Jumu’ah? So he replied....”

So his mentioning and remembrance of the manner in which he carried this narration from Naafi' is a proof of his memory of this narration that has been asked about.

3. From the proofs that are mentioned is the statement of Al-Haafith Ibn Abdilbarr (May Allah have mercy on him): "Maalik from Naafi' from Ibn 'Umar that the Messenger of Allah said...

There is no disagreement from Maalik in regards to the wording of this hadeeth or its chain. Likewise it was narrated by Ayyub, 'Ubaydullah Ibn 'Umar, **Hishaam Ibn Al-Ghaaz** and other than them from Naafi' from Ibn 'Umar from the Prophet similarly alike; they haven't disagreed regarding its chain." "At-Tamheed" (14/290)

Look towards the statement of Al-Haafith Ibn Abdilbarr: **"Likewise it was narrated by Ayyub, 'Ubaydullah Ibn 'Umar, Hishaam Ibn Al-Ghaaz and other than them"**, you'll benefit several issues from this; from it:

1. That Hishaam Ibn Al-Ghaaz is from those who have a significance in memorizing the hadeeth of Naafi', the matter which caused Ibn Abdilbarr to use his agreement in memorizing this hadeeth from him as an evidence.
2. His coupling of him along with some of the highest of the confirmed ones in regards to Naafi', and they are Ayyub and 'Ubaydullah Ibn 'Umar. The least this could show is his memory and precision even if he hasn't reached their rank.
3. The fact that Al-Haafith Ibn Abdilbarr mentions Hishaam Ibn Al-Ghaaz along with them while seeking as evidence the fact that they haven't disagreed in some narrations, proves his agreement with the confirmed ones from Naafi' and his accuracy in the hadeeth.

*As for the speech concerning the understanding of the narration by the great companion 'Abdullah Ibn 'Umar (May Allah be pleased with both of them):*

Then I have indeed acknowledged that our brother 'Alee Al-'Afaree (May Allah grant him success) wrote and clarified from far that which is in regards to basing the statement of the honourable companion Ibn 'Umar (May Allah be pleased with both of them) upon the linguistic meaning of Bid'ah, and other than that which came in the speech of Shaykh Rabee' (May Allah grant him success) from issues that require clarification and rebuttal.

So I sufficed with what I wrote from a chain study of this *athar*. Then it became apparent to me in mentioning a quick overview of what has been preceded. I wrote this randomly (without any preparation) while hoping for its asset from Allah in the day I'll meet him.

So I say while seeking his aid:



The mentioning of the narration of Wakee' in his book has been preceded; as in "Al-Fath" of Ibn Rajab (6/205): "From Hishaam Ibn Al-Ghaaz that he said: I asked Naafi' about the athaan on the day of Jumu'ah? So he replied: Ibn 'Umar said: **It is an innovation; and every innovation is misguidance even if the people perceive it to be good.**"

In this authentic route there is a clarification regarding the attribution of the ruling of the athaan to being an innovation to Ibn 'Umar (May Allah be pleased with both of them), based on the apparentness of this narration. Rather it can become a definite indication of that if his saying **"and every innovation is misguidance even if the people perceive it to be good"** is from the saying of Ibn 'Umar (May Allah be pleased with both of them). This is what has come clearly noted from the speech of Ibn 'Umar (May Allah be pleased with both of them) in more than one path whose mentioning has been preceded in the beginning of the research.

This is clear and doesn't require sinking (into it), and with it the argument ends in regards to directing the word "innovation" to the explanation of Ibn 'Umar himself by his saying: **"every innovation is misguidance even if the people perceive it to be good"**

(All praise is to Allah for his granting of success and for his bestowing)

If we were however to suggest – in stepping down – it being from the speech of Naafi', then he is from the most established and attached of people to Ibn 'Umar (May Allah be pleased with both of them). He is the one narrating from him at this point, and the narrator is the most acknowledged to what he narrates so long it doesn't contradict its apparent (meaning). He (May Allah have mercy on him) explained the speech of his Shaykh, Ibn 'Umar (May Allah be pleased with both of them) with what conforms with its outward (meaning), also with his comparison of the answer he directly heard from Ibn 'Umar (May Allah be pleased with both of them) caused him to make that statement and Naafi' (May Allah have mercy on him) was indeed a Faqeeh.

Even if it wasn't for except that the word "Bid'ah" has been confirmed from Ibn 'Umar; it would have been sufficient in affirming this.

As for considering the saying of Ibn 'Umar (May Allah be pleased with both of them) "Bid'ah" to being similar to the saying of his father 'Umar (May Allah be pleased with him) regarding the Taraaweeh Prayer: "What a good Bid'ah it is!" Then this is distant.

### **The clarification of this is:**

The primary case in unrestrictedly mentioning "Bid'ah" in the sayings of the Salaf is that the legislative (meaning) of Bid'ah is intended, which is the apparent case here as it – meaning the term Bid'ah – has been brought up in speech concerning the ruling of the Athaan in the legislation. Shifting the speech from its legislative meaning to its linguistic meaning requires evidence that will shift it (accordingly); and this is clear and known by the people of knowledge and foundation.



‘Umar Al-Faarooq’s (May Allah be pleased with him) saying has been linked with supporting proofs that are directly and indirectly related, which aren’t present in Ibn ‘Umar’s (May Allah be pleased with both of them) speech.

**From the directly related (proofs)** is the saying of ‘Umar (May Allah be pleased with him): “What a good Bid’ah”. He wouldn’t have praised it if it were legislatively dishonored, so this showed that he intended other than the legislative meaning of the term “Bid’ah”

**From the indirectly related (proofs)** is the fact that the Prophet led the people in the Taraaweeh prayer some days, and then he left that out of fear that it will become compulsory on his nation. So when the prevention was cancelled by the stoppage of the revelation, the reviving of this Sunnah became legislatively praised. For this reason ‘Umar (May Allah be pleased with him) said: “**What a good Bid’ah it is!**” and other than that; Allah knows best.

I ask Allah that it becomes clear to Shaykh Rabee’ (May Allah preserve him) after this point and other than him, the distantness of the statement that the *athar* of Ibn ‘Umar is Munkar either in its route or in the understanding behind the narration. Returning to the truth raises him, and being persistent upon the opposite of truth after it becomes clear lowers his companion, and Allah is the guider to the straight path.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Written by:

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Completed: Morning of Friday/ 23 Jumaadal Akhira 1434 AH

‘Inaabah/ al-Jazaair (may Allaah protect her)